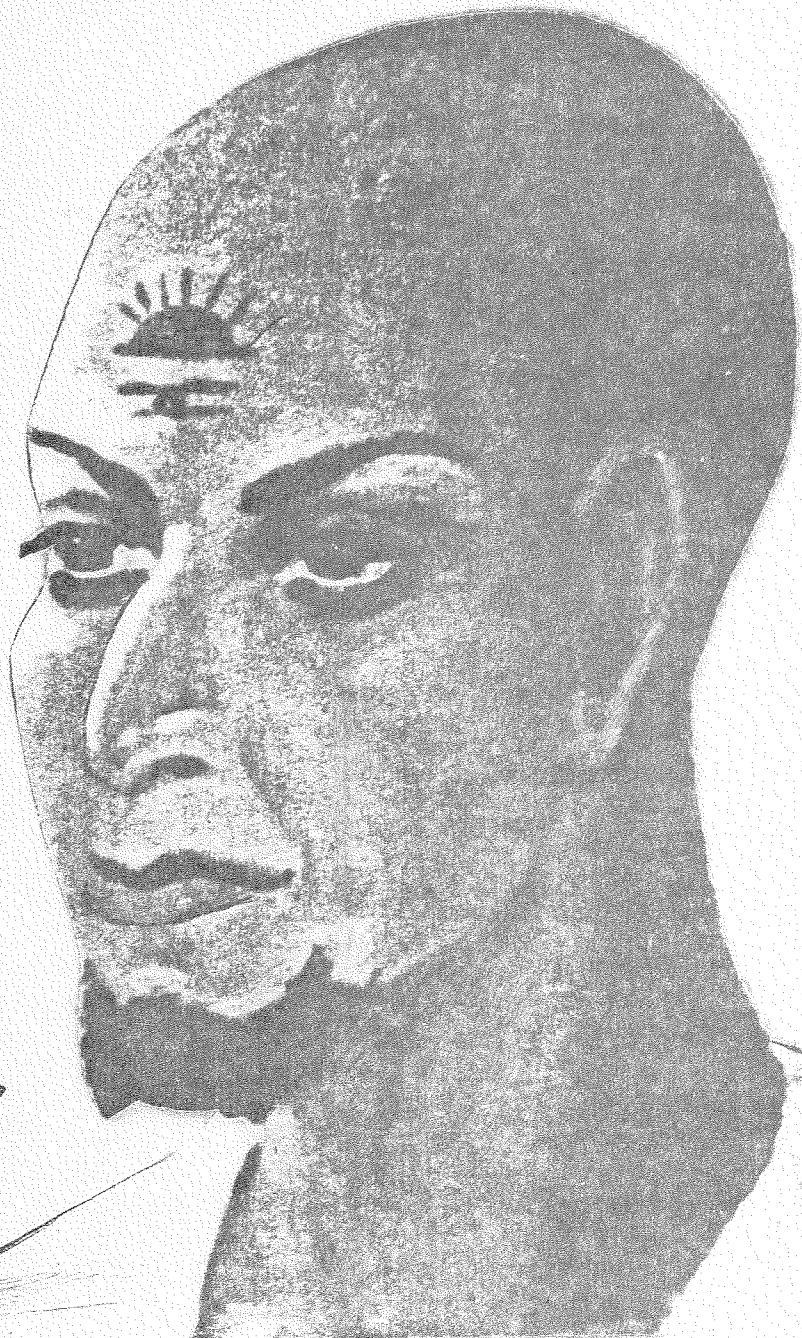


INNER CIRCLE STUDY GROUP

**CLOSED
CLASS**
with
The
YADA

Class 6



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INNER CIRCLE STUDY GROUP -- Closed Class No. 6

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INNER CIRCLE STUDY GROUP -- Closed Class No. 6

Home of Mark Probert, medium and former Kethra E Da Foundation headquarters, 931 E. 26th St., San Diego, California, August 18, 1967. Early evening.

Yada: "Good Evening, my friends."

Group: "Good evening."

Yada: "It's too warm to speak your language!" (Laughter)
Now you are getting a sample of what it is like in your Christian hell. (more laughter) It's a preparation - - "

He: "Think we might qualify, Yada?"

Yada: "No. I think you complain too much. The devil is too busy to listen and it irritates him because he's hot, too. Poor devil. What would man do without him, unh? He is the one that makes life so interesting. On that note we could all become devil worshippers.

"My friends, the physical world is a trial world. If you can pass all the tests, you can get free; but it is a great deal of work; and I do not know of but an exceptional few humans who come to this earth that get away on their first life time. And these men were prepared before they got here. So they did not come as you do; they came as Helpers. So when they go again, they do not come back.

"Such men as the very famous -- I think you know of him -- St. Germain, was one of these. Siddartha, the man who was recognized as the Buddhi, or the Christ. Of course you know a saint which you call Jesus. And there have been many more. Many more, more than the human who comes here without knowing, knows anything about.

"Everybody come here with a purpose. Nobody walks the road of life alone and without his own or her own purpose. I do not feel why there should be any hurry to get out of your physical world. It really does not matter the time it takes for the individual to retire. Because upon retiring his work then would be for a long period of time to come back and serve the rest of those that are struggling upon the Path. Only by his advanced knowledge can he do this. And the moment he has risen from the tomb of ignorance, the moment he has completely rolled

the stone away, he has to spend time being a helper in this world of yours. He hasn't escaped, not in the manner you often think of that word.

SAVING THE WORLD

"In fact, he has found himself; thereby he has found the world. Thereby he has saved the world. You know, Jesus is said to have said: 'I come that you may have more life. Life in abundance.' And that's what all these great teachers say. That is part of the symbol, in words, that is used by these beings on coming here to help their fellow man. There is nothing here in secret words to those who understand them they are secret hand expressions in words of identity.

"Seeking the Light is not a cure, or should not be considered so; nor should it make the Seeker, at any time, feel superior to anyone else. For him to do that would be a sign that he did not complete his initiation. Teacher is always of a quiet, unassuming nature. That what makes him a Teacher.

"He knows that the majority of we humans live in our emotional bodies; so the Teacher approaches all in that manner, with that realization. He knows greater majority live on opinions, beliefs, with occasionally a truth here and there.

"Man, the mental self, created the world, the matter world as we know it. And the wrong was not in his creation but rather in his getting lost in it. So in the very early times and then on down through the time of man on earth, through all the _____ civilizations, he has had beings come and give keys to the door of the Light. But then unless we become flexible enough to just realize there is a door, to completeness, and therefore freedom, how can we be given better keys. It takes time and time you have plenty of. What you do not accomplish in this hour you shall _____ in the next hour.

"Take your walk with joy, with peace of mind, as much as you can. The only way you can safely come out of this storm is to first recognize the nature of the storm. The difficulty of humans coming here, they often go through a whole life without even knowing the nature of the storm they are in. Many curse life. Many suffer so much they feel it pointless, useless, to go on with the suffering. For these, we must always have compassion, knowing that they may not always survive in this time of their life, knowing that they are almost certain to commit suicide. The pressure is too great for them.

"I know how very disheartening life can sometimes be, how seemingly pointless, hopeless; so to me it is not a crime that these people take their own life. It is theirs to take; so we must not criticize them."

She: "It forms a pattern though, doesn't it Yada? A method of

escape? And then again if there is a problem aren't they tempted to take similar?"

Yada: "It is always possible. But even so, when they do not know that they believe that life is a by-chance happening of chemistry, they're not concerned about making problems. They feel, when you're dead, you're dead. If they come back and follow the same trend they will not know about it.

FULL IDENTITY WITH SELF-AWARENESS

"Not until we wake up do we acquire a full identity. Not until we become self-aware. You see, if we do not -- if we do not have something to live after, we go to sleep, and thus have no memory of having lived before. The action world becomes our reality until we automatically and very unconsciously fall back into the physical world. So how can we know?

"Indeed, this sense of knowing is a strange sort of thing. Look, please, at the things you use in your daily life that you know nothing about, and yet use; strange, is it not? So much of our existence in the physical world is automatic existence. because we have not found the need to acquire much stronger identity. We live like automatons, die like automatons, and are reborn automatons.

"This _____, in a way of speaking, sounds hopeless. How can anyone wake up if this goes on? IF it goes on. Of course not. But there will come a time -- and this life is not really concerned about time as such, just action, just development. What difference does it make -- except to the individual. That he walks blindly is certainly the concern of those who can see. And each of us must do what little we can to take that one, or bring that one out of the darkness.

"Not meaning we must rush out and proselyte; for all who are ready, all who have some first degrees of awareness that there is something more, they will find their way. We did not seek them out. It is strange, and I think you have found it so too, that you would like to talk more about the Inner Teachings to many other people, your friends; but you feel reticent about it; and that's good. Wait. They will utter the word that will cause you to open the door to them and then they will be ready to come in. Man is, by his nature and by his particular conditioning and his particular environment, is stubborn, difficult to move. In fact the best way to move him is to let him move himself.

"Yourselves. Can any of you move faster, advance further than you know how? No. No matter what I say, if I speak beyond your ability to comprehend, I'm not saying anything, letting out air. I'm making noises that confuse you, not enlighten you. You must be left. You know? Like this. Have you heard something, or read? What you are reading, some of it does not seem to make too

much business. Then, all of a sudden, your eye hits upon a word or a line and you say, 'Ah hah! That's right. That's right.' How did you know that? How were you not able to say 'that's right' for the rest of it? That one word, that one paragraph, one line hits you because you have a natural emotional background for it. You -- I use the word -- storeyed it -- intuitively knew it. That's right. No one ought to tell you 'that's right'.

THE FITNESS OF THINGS

"How could you know? Because you have a feeling for the fitness of things. Is like you having jigsaw puzzle. You know certain pieces do not fit. You know this by observation. So you feel around in the mass of pieces and you look, _____; but sometimes you reaching and pick up a piece of the puzzle and the more you look at it, and what there is, what you have sought of the puzzle already. You know. You do not have to make tests of the piece. You see it. You feel it. Now some people who are mentally disturbed struggle hard to put a square peg in a round hole, or vice versa; and they do this time after time. You must teach them observation, and what is called comparison, the relativeness of things. They must get it by feeling before they are given a chance to make a physical test.

"To feel it. I have to solve a problem. This piece of the problem just does not fit where I am now. I know this by observation; so I do not approach it from that angle. But, if you getting in hurry you lose thought. You lose insight as to what is called the fitness of things, the feeling of relationship.

"Looking at nature, unless things are forced upon Nature by unthinking man, things that do not belong Nature makes no mistake. She experiments and her experimentations are not concerned with time and hurrying.

"The fact is that Telepathy, being that it is a natural part of life, is not magic. Is not rare, either."

She: "In Telepathy, Yada, how can you tell who has the thought first?"

Yada: "That does not entirely matter. You see there is a part of what I am speaking of, the importance of something, the relativeness of things. To what end does it matter how the puzzle is solved, just so long as it is solved. But you can know who are the first by what happens, what's in the subject. What is the nature of the subject that has passed between two minds. One would have reason for sending the message and the other simply wouldn't. But he would have some reason for receiving it, without his even being aware. The reason may be a relationship between the two. a feeling of love, of one-ness."

She: "You know, this is happening quite a lot today, really.

Already. People have the same -- come to the same conclusions, same time."

Yada: "Yes, but each has his or her own reason, often without being aware that they do. The sender. Most of these types of communications are brought into being by one of the two parties being faced with some kind of danger, or the feeling the danger is approaching. This greatly excites the nervous system of that person, the emotional self, and causes him to send out great energy waves. So we may say these energy waves are real, human material, or they are not. But that depends on what we mean by material, or not material.

WHAT IS ENERGY?

"Your scientists today are certainly a long way from knowing what there is to know about the character of energy, its possibilities in use. Emotions, when one has high pitch of emotional feelings, is very charged with energy, body energy. So you have. This is no problem. This is no misunderstanding of the nature of what is mind and what it can do because mind is made of it anyway! And makes it continually. Waves are being continually made and destroyed, and made again.

"Right in this room there is passing endless -- I cannot tell you -- how many millions and billions of waves are moving through this room, this house. Some of these are produced by the emotions of human beings. Waves of anxiety, waves of love, those work."

She: "Well are those, would those be picked up, not just by one or two people closest to that person but by anyone that was in rapport -- "

Yada: "Oh, yes -- "

She: " -- wouldn't it? Those in rapport?"

Yada: "Yes, and this does not always block that energy. It hasn't been stopped because it has been picked up by station one, or two. That is the wonderful thing about energy. It is every where present. There is nowhere where it is not; for that is the na -- the nature of mind."

Another She: "Yada, can telepathic waves be likened to radio frequencies, in that the station that is on the same frequency that the sender is the one that will pick it up?"

Yada: "Umh no, because the person, the receiver, may be a total stranger. Now the sender must have some knowledge of where he is directing this telepathic effort."

She: "Experiential? Like would he have to have been in that place?"

Yada: "No, not in the place, but he must know the person he is sending to. Its -- uh -- telepathy generally is a cry for help. It is -- it is empathy and not sympathy."

She: "Because I can understand better how a son or mother contact one another. But what I dont understand is how, for instance, some concerned only with the scientific aspect -- as they are doing in Russia -- concentrate on something in Washington, pick it up when they are not really empathetic with the business, so to speak."

Yada: "Here -- "

She: "Maybe that's mind reading more than anything else, isn't it?"

Yada: "No, no, telepathy is mind reading -- uh -- how shall I say it -- "

She: "Telepathy would come through the feeling nature more, wouldn't it?"

Yada: "Oh, it does."

She: " -- and the other would be a mental."

Yada: "Yes, but still same thing only is the receivers; for in Russia the effort is to receive. This is sometimes being called 'being nosey', poking into where you do not belong. It is sometimes known as picking minds. You do it here, your Services peoples practice all the time, getting telepathic messages, not only from Russian minds but from every mind everywhere.

"Then these are mounted on papers and then the choice ones are taken and run through a machine -- what you call -- "

They: "Computer."

Yada: "Computer. And the computer makes a declaration of their value. Isn't that wonderful? Isn't that remarkable? You see, you must learn to get along. Everybody must learn to get along with one another, or you'll have to get along without one another -- not even yourselves. You wanting, surely, to come to the right conclusions; but you must co-exist; or you'll have no existance.

RUSSIA AND OCCULT SCIENCE

"Russia has been delving into the Mystical Arts for the last 20 years. You here, perhaps for the last 10 years, maybe 12,, but no more. Your scientists for so long made the mistake of

believing only what they could see and measure; so they became your authority when they had no authority in themselves. What I believe is not necessarily so.

"I must know. Humans differ from animals in this way. We must know! Ancient times the philosopher was the scientist, and his philosophy was in much of what is called truths, in that which you recognize as scientific facts today, just through the power of reasoning, observation. Sometimes your scientific instruments cannot do so well as concentrated thought, careful observation. . . Clara.

NERVES, BODY CHEMISTRY AND ILL HEALTH

She: "Yes, Yada."

Yada: "I think not your trouble from a parasite. I think is from nerves."

She: "Sure that is a part of it. I'm trying very consciously to control them, but -- "

Yada: "That is not always easy to do. Because we getting a variety of chemical changes that take place in the body which may have been triggered by the mind many years ago and are only now getting the reactions; so we often cannot tell what it is that making you nervous.

"There are, for instance, mental ailments that are really not from mind or from a sick brain but rather from a nervous system that has suffered some form of abuse."

She: "Would you suggest tranquilizers for awhile?"

Yada: (Consults with his Teacher in the Yu language.) Kethra, Set na a see na, ing ga ta ee, ing ga tee, e set tu koo oon na, ee tee ka, na ee ta un da ee say kwata, e dee say kwata? . . . Yes, I would. I think that would be better than some kinds of what you call ante -- ?"

They: "Anti-biotics?"

Yada: "Anti-biotics, thank you. This drug has sometimes a way of affecting the blood adversely."

She: (unintelligible)

Yada: "Yes. Yes."

She: "Thank you. I will take them."

Yada: "I think it much better, and less harmful to the kidneys, than the other. Yes. Thank you. (An aside to Kethra?)

She: "Thank you."

Another She: "Is there something we could do together to help Clara while this is going on?"

He: (unintelligible)

She: "We have several human tranquilizers here."

Yada: "Sometimes I do not think that will be the thing. Sometimes when others work for us in this respect -- uh -- they do not know exactly how to go about it and it causes more difficulty for the person."

A WARNING ABOUT HEALING

"We cannot just throw our prayers into the air. We must try to know what we are doing. Because telepathic thoughts, the best of them like the best of pills or drugs, can cause ill effects instead of good effects. Now the person sending them may mean well; but the husband or the wife that gets pills in the dark of their closet may mean well, too; and when we do not know what we are doing we are like the person that just chooses a bottle of pills in the dark."

She: "Would this be true of practitioners when they -- ?"

Yada: "Yes, yes."

She: "Quite often -- of course we don't know -- quite often they seemingly help. Sometimes matters take their own course anyway. There's no way of proving."

Yada: "No -- but -- like every -- pardon?"

She: "We have to remove the cause that's making her nervous, to really help her very long."

Yada: "Yes, we could, otherwise that is under emergency help you are giving. Sometimes pain pills work because they remove the feelings of the pain long enough to let that person relax. So what is really hurting is the tenseness of the body. Tenseness often means pressure upon one or more of the organs and creates symptoms of a disease which, if let to go on, can become a _____, or what you would call a real pain."

"With all that you may know about the occult practices of keeping yourself well, don't be afraid to have a few extra irons in the fire, such as a good doctor man, a good psychiatrist or psychologist, or an understanding friend who will not try to doctor you but will give you sympathetic feelings, hold your hand, sit by your bed and keep you company and distract your

mind from your troubles. I think I mentioned a few months ago the marvel of your country doctors, did I not? Many of these men have little understanding about medicine and its effects upon the human body but they have something better, they have a heart. They have true interest and affection in their patients.

"I AM HERE"

"To have an understanding heart, to reach out a helpful hand to one who loves you, and whom you love, just to hear the words, 'I am here'. What a wonderful expression. What a concerning one. What a boost to one's morale. What an inspiration to life. You want to say something?"

She: "I do. I think perhaps I misunderstood you, or you misunderstood what I asked. What I was asking was this. Normally I don't think of Clara every day. I might think of her every other day but she is not on my mind constantly. But is it of service to Clara if I pay attention to her now and think of her more often during the day, for loving her."

Yada: "Yes, of course!"

She: "That's what I meant."

Yada: "Ah, hah. Yes. For those of you that really appreciate one another, those in this circle. I know you must otherwise you wouldn't be here. At least you wouldn't come after the first time. You can be of great service to one another mentally."

She: "That's what I meant by asking that question, Yada. That we who are here love Clara and if we think -- you know, we don't always remember to love each other on purpose. We just do it more unconsciously rather than physically -- "

Yada: "Yes."

She: " -- but isn't it kind of a boost of energy if you do it on purpose, too?"

Yada: "Oh yes, more so. Now here last week I suggested we send a kind thought, a form of prayer, to send love to a man known as John Morrill. He is a friend of ours, of the work. He is dying not only of cancer but of old age. My thought in asking to send him a prayer was not to save him from dying, but the good thought opens the door to his future. It becomes as a guiding light as he passes from the physical world to the greater world.

"You know, many times our prayers are answered but not often the way we expect them to be and this sometimes causes us to feel the prayer wasn't answered. 'Save my wife. Do not let

him, or her, die.' You cannot let somebody die. They just do it because that is the only way the human can get out of the physical world. And under some circumstances we must go. We must not be held back; by what I can only call a 'surface prayer'.

"Go on, dear friend, go on. It's just another day you're walking into. Dont be afraid. You are accustomed to it. At the moment you may think you are not, that you are going to enter into some strange condition; but you're not, let me assure you. You are safe, very safe. Go on."

"This is not only a prayer for dying it is a prayer for living. Tomorrow, go on. Go on. Each tomorrow is a tick in your time.

CLAIRVOYANCE, A MATTER OF PRACTICE

"Now we go to clairvoyance. Again I say there is nothing mystical about it. All we need to do is have patience and practice this inner seeing. It is only a matter of practice. Do you want to see? What do you want to see? The future? Or the past? Or what's going on in the present -- which I always say is more useful.

"Spend time in concentrated thought. What do you want to see? What's going on where? I put my mind upon it. I am there. The more concentrated thought I give to it the more of me is there. Many peoples experience what is called psychic projection. But there is little mind in that projected body. There is little self-awareness in it. So the person either has a poor experience, or he has a beautiful one, if he has enough awareness in what he is doing. Projecting a body is no problem because you do not live in the body anyway, any more than you live anywhere else in all the spaces around you. You are everywhere present; so it is not a matter of going; it is a matter of becoming aware, conscious.

"Many people do that. In passing to the astral world they do not know where they are. There is very little self-awareness in their psychic selves. They dont understand; so after a time, they go to sleep, and come back here. That is the only thing that saves them, that keeps the life force going. (Unintelligible phrase that sounds like he might be responding to something from his Teacher in Yu.)

"I'm going to withdraw for a little while, please, all right?"

Group: Chorus of "Thank yous." Then there is a break for refreshments while they await the Yada's return to control of his medium, Mark Probert.

Yada: "You had drink?" There is the sound of a hiccup.

He: "Yes, nice break, Yada."

Yada: "Mark, he drink something sweet."

He: "Yes. It's called Gingerale."

She: "Non-alcoholic."

Yada: "It made from ginger plant?"

He: "Yes."

Yada: "That very good for the stomach, Ginger very good for the stomach. Much better have little ginger, when you have upset stomach, than to have pills that sometimes you take. The counteractive, you know? Those things are very, very bad for the stomach, very bad."

She: "Isn't it because they stop what the system is already trying to do to make it right?"

Yada: "That is right. That is right. They neutralize the acid for the time being and then create a greater acid condition there. And that is not all. When you are having an acid stomach you'd better see man who knows something about the glandular system or you might get into serious trouble.

"The trouble is not in the stomach. Trouble is in the other glands of the body. You may get a serious breakdown of the glands if you go on feeding yourself these drugs. Soda is very dangerous to the stomach. Repeated taking can cause eating into the stomach lining. Can cause internal bleeding, and I think most of these pills have soda in.

"You know it's interesting the things we want to do in comparison to the things we should do. Is very important you live in this world of yours. Is very important that you do things intelligent for this world. Now the practice of clairvoyance, of telepathy, is of this world and is interesting, and often helpful in emergencies. But to learn clairvoyance just to be doing it eventually moves the person into what I said earlier, nosing into other people's business.

"Telepathy is a marvelous thing because in cases of emergency somebody getting into serious troubles and you cannot otherwise get attention to them, telepathy is the best way. But you cannot always tell whether your message gets through. This is one of the difficulties of the telepathic message -- unless of course the person you send to can also send back to you that he has received the message. But very seldom is this done because the person in the kind of emergency that causes him to send a message very often does not even know he is sending one! But, even when he knows it he cannot receive a message back because his condition is too tied up with himself; so he cannot get a message back.

"You want to say anything about that? You see, it is very inter-

ting to send, and to know that you've successfully sent. But how about the receiving at the moment when you need assurance that you're message was received?

TELEPATHY WITH FORM

"If you send a clear message and it gets to the person it should get to, all they can do then is act according, what to do, how to get to you, in time.

"Sometimes, person die, and just at his passing he is remembering those -- some of those -- certain of those he left behind. His message may get through but something more may happen. He may get through himself, in form, where he can be seen. And then he vanish. This could cause all kinds of emotional upset; so it is necessary to be prepared for these various reactions to the sender's mind. He may not be dead. He may not have died. But if you get the idea that he did, then you will not go to his house; or you may not; or you will think you have much time to do it in.

"Sometimes the shock of a situation is so intense that the person is not thinking at all about sending a message. He is just thinking about persons, or a person, and that alone carries the message. A thought is energy it causes heat in the cells. It causes oxidation. This kind of activity produces energy that sends a message.

"There are messages going out in the atmosphere all the time, as we think of one another. The receiving party, the ability to receive depends very much upon their true feelings for that person.

"How much are you in my mind? How often are you steadily there? You know, we immortalize our enemies with our thoughts of them, our hate. That is an intense emotion. We give them life. If you want to vanquish your enemy stop thinking about him. Stop throwing hate at him. Bless him and free him from your mind.

THE POWER OF HATE

"Sickness is often caused by others who are who are hating us, sending us negative thoughts, till their mind becomes our mind; and then they get control over us this way. I cannot speak enough about the intense emotions that are produced by our thinking about one another.

"Two peoples that meet for the first time. What is it that passes between them wherein each knows there is love there. It is a chemical reaction but that chemical reaction is triggered by the minds and the emotions. There is a at-one-ness, a rapport, often immediately. If it's strong enough, it may endure for years, tying two peoples together even though in many ways they do not

belong together.

She: "How do you -- "

AN AFFINITY IN THE MIND

Yada: " -- these things. Pardon, I -- I -- "

She: "Go ahead, Yada, finish what you were -- "

Yada: "Let us speak of the male moth. In season time that male moth will find the female no matter where she is. You may take her for experiments, and seal her in a cairn, a bottle, a block of stone, or whatever, but the male will find her.

"So it has been with the human male and female. The one for you, you will find; for there is an affinity in the mind, that slowly but surely creates the circumstances that brings you together even though you may live on the other side of the world from that one, not know them at all. But there is another kind of knowing. It is called mental knowing.

"You have heard that expression in your world by peoples that say: He or she is my type. What do you mean by that? Do you just use those expressions without knowing what you meaning? I do not think so. I think if you do not know it mentally you know it by feeling. There is a feeling.

"Where is that thought? It doesn't matter where, because the whereness of where they are is in mind. You have already met them. That's why, when you do see them you recognize them as your type, your person. People have sometimes said, I have known you from another life. Sometimes this is true. Sometimes it is not. You see there is only one life, really. We are all in one another's mind. We are never without another or another that is kin to us; kin not by blood -- or not blood in that manner -- but blood in another manner, what I can only call blood of feeling.

"What is mind is forever mind. What is not mind is never mind. I can neither get what does not belong to me nor get rid of what does belong to me. Belong. Belong is a feeling. Where are you? Where am I? I have no doubt that I am working around in your minds many times before I ever speak to you here on some particular night. If this weren't so you wouldn't come here; nor I wouldn't come here. There would be no purpose in it. We have a kinship in the feeling world.

"What can I say to you that is of the greatest value. What is it you want to know? There are many things about life that we would call mystical for want of a better word. But is it not true that everything has its own mysterious nature? Wherein is there something separate? You can take a picture of a person and by repeated concentration on that person bring them good

fortune or bad fortune, sickness or death. The power is in your mind."

She: "Yada, would the power in their mind be stronger than the power in our mind? I mean if they were sending us bad things would it overcome what we were trying to do for good?"

THE INTELLIGENT GUARDING OF THOUGHT

Yada: "You see what I say, we do not get that which is not ours, nor get away from that which is. If we are of the mind that harbors negative thoughts, hurtful thoughts we are much more open to the hurtful thoughts of others; because what we are thinking is hurtful thoughts.

"This is why it is so intelligent that we guard our thoughts. We do not permit negative, hurtful thoughts about others to come into our minds. And if we do not do that -- I mean if we do that then we will not be creating hurtful thoughts to ourselves, ever."

She: "We will throw up a block so they cant get through again."

Yada: "That's the best block -- is by not thinking negative thoughts. There is no better block than that. To seal yourself in Light is all very wonderful if you can only keep yourself in Light, because it is a thought. The protection the Light offers is the protection you already have. It is there. If you want to use it, use it.

"No magic can be connoted good or bad, black or white, unless the individual puts his mind upon it; so where is your mind?"

She: "Yada, if you sense someone is agitated; you pick up the thought; actually you pick up the feeling of agitation. If we can return that with a feeling of love, it dispels all that agitation."

Yada: "Right now! Because you protect yourself. You create a protective belt -- if I may use that word -- "

She: "Doesn't that feeling of love go directly to them? Then they, sort of, dont feel any agitation for it any more."

Yada: "No, not so much that. Their agitation then is moved back upon themselves, and when it starts to hurt enough they stop hurting you. You see, this is in Judo. The trick of Judo is to throw your opponent's forces back upon him. Love. Love is, if allowed to flow forth, he has nothing to throw back upon you. This is why it is intelligent to be non-combative."

She: "Well, that's control of your feelings, more so than the

mind, isn't it?"

Yada: "Yes, it is.

THE GREAT MAHATMA GANDHI

"The great Mahatma, Gandhi, practiced that kind of control. Non-action. Non-violence. Sitting down and relaxing. It drove the English police crazy. But they had nothing to fight. Now, here in your country there is this business of peoples rioting. They do not know it but they are only causing violence to be brought onto themselves right away. So their cry about police brutality is a foolish cry because if they were not there to create the violence they wouldn't have gotten the violence."

She: "I read a story today about a man who was always complaining about the world going to the dogs. He did that all the time, practically every hour, what he meant, the world was always going to the dogs. So one day he was out in his car and he accidentally got lost and he started down this winding road and his car got stalled. And, a bunch of dogs came out and attacked his car and he was frightened because he knew they were going to come in the window at him. And, uh, so he started saying prayers, and wishing that they would go away. And I guess he went through hell for a little while. And they finally went away and he got his car out of there and he no longer said that the world was going to the dogs because he realized that he brought that all on to himself."

Yada: "That is right. And I listen to many in your world using the expression, 'You give me a pain in the neck!' Now, if you keep this up, pretty soon you be going to chiropractor. Hah hah.

"Heartache, due to sorrow, can create heart attacks. It does this through the nervous system. Our anxieties often create heart attacks. We excite the nerves into over acting and it affects ourselves in the blood that is moving through the heart, sometimes causing ruptures in the heart valves. Sorrow, it is said, can do this.

THE POWER OF YOUR MIND

"All I am trying to point out is, the power of your mind. What is happening to you. Try to face these things with as much emotional detachment as you can acquire, for your own protection.

"It is often said that that which we think upon happens to us. These statements are not idle statements. This is magic that I speak of, the magic of life, the magic of the Creative Self. The Creative Self can create trouble for you as well as good for you. What is your choice? What do you want? What do you want? The ability not to worry. When we have been worriers, it is very

difficult to go back and change. Yet we can if we will. I will it so. It is so. Regardless of what started it. Regardless of what I once was. I do differently now. Now that I know truth I will truth, and truth does not give us anxiety. You want to say something?"

She: "Yada, I would like to ask you, would you help us to bring out and use our ability in concentration; when every thing I hear you say -- sounds -- when you speak of telepathy, when you speak of clairvoyance, when you speak of self-awareness; everything you say hinges upon whether one has the ability to, this power within him; and I think that is a crucial point that -- I think that's a crucial point that has to be developed before any of these things can happen. And I know for myself that I don't have it very much developed at all. Occasionally, you know, there are flashes here and there, but I want a thing that you can draw upon like water, when you need it."

CONCENTRATION MUST BE PRACTICED

Yada: "Very few people do, very few. It is something that has to be developed and can only be developed by practice. The art of control, of emotional control. Sometimes a happening comes to us so sudden that we are in it before we are aware of it; and so we react as we have been taught to react. You get excited, get anxious, get frightened, run or faint, or die. Now, to be prepared against those reactions is what is necessary. This means you have to do it every day -- (Sound of tape recorder being stopped and tape changed) I will stop if I must."

She: "Yada, in one of the books that Mark wrote there's a whole chapter on, a chapter on meditation, that's very good, that uh -- " (mumbling discussion between her and another member of the class)

Yada: "Lo Sun Yat."

She: "It's a whole chapter on, telling exactly how to meditate." (She is undoubtedly referring to the book, "The Magic Bag", the "bible" of the Inner Circle. This was dictated to Mark Probert, the medium, clairaudiently by members of the Inner Circle in the early 1950s and published then. Lo Sun Yat's chapter on Meditation, page 109 of the 1963 edition, chapter eight of eighteen chapters, available at \$4.95 a copy from the Kethra E Da Foundation, PO Box 1722, San Diego, California 92112.)

Yada: "It may be wonderful to you because you understand it. To someone who doesn't, they are not having anything out of it at all. Now, this is why Annie asked me to speak about some way, some method, some approach, more concrete, approach. But all I can say is this. How have you been conditioned? -- "

She: "Badly, hah hah."

Yada: "All right. Now you know this. Do you believe, that by practice you can learn emotional control; so that you will be prepared should something suddenly come upon you, something unexpected? This is what's important. Many people say they are not afraid of death; but if they're given pre-knowledge that they are going to die, some of them respond very badly.

"How, will you respond? Not only should you be told you are going to die, how about others? Some that love you, that the thoughts of your leaving the world may be too much for them. It's too much because they feel the death, not you. They are anxious and afraid of death. If you are taught that death is as natural to life as life is, anxiety would go away. There is only one death between the worlds. The worlds are that close together.

NOT DEATH, FEAR OF THE UNKNOWN

"What you are really afraid of is not death. You are afraid of the unknown. Now when you get to know what death is, can you possibly be afraid of it? When you know that life is one stick, continuous, unbroken. When you know the beginning is the end, the end is the beginning, how can you be frightened?

She: "But Yada, we really dont know. We just believe; and we want to believe; we have all this faith; but to really know and know that we know -- I dont think. I know that I dont."

Yada: "All right, then look around you carefully at all life. Has the world run out of life yet? The things die. The form dies. The form, material, is chemical substance. You can no longer live in a body that is not fit for life; so you move out of it. You see this happening all the time, everywhere, every living thing doing the same thing. The tree dies that the tree may live. The rose dies that the rose may live. The human dies that the human may live.

"I said one time that you live in a universe that is parapsychical. Perhaps I shouldn't have put it that way. That sounds, to those of us that are more delicate in our thinking, it sounds hurtful. It sounds abhorrent in fact."

He: "It's true."

Yada: "It's true, that we do not understand the depth of the meaning of that kind of existence. How can anything exist by itself? No. Is there any life in the astral world that stands alone? On any level of consciousness that anything is alone? and that independent of anything else? Of course not."

She: "Yada, when we go; when we die; is there -- do we get strength from someplace, or faith from somewhere? Because everyone I've seen die, they usually go drifting out; and they

dont make any fuss. While babies that come into the world, they come in sleeping. I just wondered do we get -- after we get to a certain stage, into a coma maybe, do we get strength or -- or -- "

Yada: "Some peoples go out screaming, too, because they are frightened. Some times this does happen and it doesn't matter about the age of the person. Many very old people resent leaving the physical world. They have become so accustomed to it they cannot let it go. But the majority of the time an old person lets go quite easily because they are bored -- "

She: "(unintelligible) some place? Or does some one meet us?"

Yada: "Yes. Yes. You do not leave this world alone. There is someone waiting for you. Someone -- there may be many 'ones'. 'Hah! There you are. We thought you would never get here.' Yes. Like here, is there not some one waiting for you? Someone.

THE UNWELCOME BABIES

"Perhaps that someone resents waiting for you. Perhaps they resent using their body to let you into the physical world. But they did. They waited. Your being here may be bad for you. Their hatred of you may be so that they will kill you upon your getting here, or before you get here. Their fear of having you may cause them to maltreat you in many ways, as well as it may to give you great love, great protection.

"Same way when you pass on. The person that is waiting for you may not mean you well. He may carry long, life times of hatred of you, waiting for the chance to hurt you.

"But that is part of life. That is an experience. It will pass, as dreadful as it may be. No nightmare exists forever. All is experience. Try to get the courage that will brace you against the unexpected; so that the shock will not be too great for you.

"Is this unhappy? Is this bad? Is it distressing to know these things? You see, why, why do things happen to one person that seem so uncalled for, so without mercy, so lacking in justice? It seems that way. But if life really is purposeful, how could that be? How could it be purposeful and yet lacking in justice and mercy? That cannot be. Sometimes it seems that way to one. And it appears to others who are watching. Oh, why did that man have to suffer so horribly? Why?"

"Consider. Kay see ay wan, ee dah. Ee say to, ee dah. There can be no purpose in life. This is like the great bard Shakespeare, he say is, is like the chattering of monkeys. I liking that. Meaning: Is that so? If you want to believe that's so. But I do not think you do.

"Every civilization has brought its own destruction, by the

by the peoples hurting other peoples. The continuous pain. The agony. The anxiety, producing hatred and fear as to whether one will survive. These vibrations have become so strong, so potent, they have drowned entire continents. They have destroyed by fire vast, vast lands.

ALL NATURE DOWN ON MAN'S HEAD

"The agony of man, produced by man, bring's all Nature down on his head. All he can think of is hate, is violence, is destruction, some way of getting back. If they cant do it themselves, the very thought, with the violence of their emotions, moves the earth into engulfing them.

"Some time man will know. Eventually a greater number of men will know the truth of the power of the mind. Some time man will be taught that he is his own creator, and then he will stop giveing adoration to God which is often his cruel side, his dumb side, his hell side. We are Gods in the making. This is not idle philosophy. This is truth, the depth of truth.

"My friends, the next time we meet, Friday, will you do me the favor of spending some time, between now and then, in making questions to bring to me?"

They: "Yes."

Yada: "I would so much to appreciate it. You see I cannot give to you without knowing the state of your mind. What are you looking for is depending on how much you will be able to accept. What you will be able to accept. What you will be able to use. I feel that I would -- if it will be possible to waste time -- we're wasting it if we dont join together. You help me out and I help you.

"You know, there are things that I would want to say to you that are right if I know you would want to hear them. I do not know if you need to hear them -- which would be the more important."

She: "Could you give an example?"

Yada: The power of your mind to control, or to live in others, so you can do them some actual good."

She: "That's interesting."

Another She: "But Yada, when you did that and then you removed -- uh -- your thoughts from theirs, isn't this sort of unseen help and then they have to -- and something happened to you that you couldn't help them any longer -- and then they'd have to stagger back on their own. Wouldn't this be worse, maybe, for them? I dont know if I can convey to you what I mean."

Yada: "No, I understand what you mean. No, because those who are

wanting to know will listen the first time, and the second time; and in the second time they will grasping exactly the importance of this kind of activity; and they will begin to live it. So my going or coming will have no effect on them whatsoever.

"Whatever I say to you, you understand or you do not. If you understand, you can use it. You must use it. If you do not, you cant use it, and you shouldn't use it. You shouldn't try. It is that simple.

DONT LOOK FOR PHENOMENA

"It is pointless to burden another with things they cannot use, just becuae they like the phenomena. It is exciting to them. But I know you here. I know you are not any longer looking for to be excited about phenomena, or phenomenal things; because you know there is no such thing. That which is the most valuable is natural. There's nothing phenomenal about it. It is natural, therefore useful. This means it is built on love. Love. Say tay kwa."

She: "Yada? Then that would be exceptionally good in my problem at present; because I would be able then to go and help someone, rather than accept the anxiety part of it."

Yada: "That is right; so why anxiety? It will not -- help you, and it will not help the other party."

She: "Right."

Yada: "You see, sometimes we kill one another -- we really do -- with our anxieties about them."

She: "This is really causing more harm there."

Yada: "That is right."

She: "And harm to me."

Yada: "That is right. Now the beginning of this teaching is of necessity with the power of concentration, the power of thought. How you going to do it. It is going to take time. Is going take effort."

She: "To concentrate, to learn to concentrate."

Yada: "That is right."

Another She: "Didn't I hear you say one time that concentration is really working when you can set a clock down ticking and become unaware of that thought?"

Yada: "That is very good. That is very good. You see, it goes back to what I was saying. Where are you? What do you want? Where is your consciousness? Is it in the clock? Or away from the clock?

"The clock has no power over you. It cannot command you to listen, unless you want it. Of course if you take the suggestion, if you fall under the rhythm of the tick, tick, tick, pretty soon you may stop ticking yourself."

KNOW WHAT IS.

She: "Could I ask, please? Is there a kind of teaching aid that you could give us, such as the example that Clara stated -- that you said once about the clock -- that you could tell us, that we could work upon this week; and then report back to you next week, having one tiny tool in our pockets? You know what I mean?"

Yada: "Yes. Now, look please. When you are in the busy market places on the busy streets, are you constantly listening to the noises around you? No, after a time you are so preoccupied with some other form of action that you do not even hear, or you do not even see that which is of no use to you on that day. You're not always watching the traffic going. In fact you are so unaware of it most of the time that when there is a sudden crash you jumping in the air."

She: "This is another one of those paradoxes though, be aware. And yet -- ?

Yada: "But you see, 'be aware' does not mean to scatter your thoughts or let your thoughts be scattered by many things that are going on around you. Know what is, so that you are prepared. But, uh, you keep your thoughts out here. I am worried about my children. Do I send them to school, or my house, do I have enough money, uh, here, there. Then many people make up things, like, 'I am certain to get sick next year'.

"Keep your mind where it is important to your existence. That's awareness.

"When in school you studying for examination, you feel you must pass. What do you do? You do what is called cramming. How is it that you cannot do that otherwise? You ask someone to cram knowledge for other reasons in their head besides giving them sudden, unexpected examination. Give them all the time they want and it will take all the time you give them to do that. Now, they don't have lots of time; so they start concentrating, putting their mind upon what is necessary. And the more one can do this the more successful they will be at it; and they can learn many more things in a shorter time than one who has no emergencies to face. Where is your mind? What do you want?"

He: "Maybe that would be a good question for us to answer next week, too, Yada. What do you want?"

Yada: "Yes."

He: "That would give you a good idea to have many classes after that."

Yada: "That is right. (Laughter) And that was no joke."

He: "Oh, no!"

Yada: "It -- it's true. Now, my friends, I know you do not have much more time to talk with me or me with you; so I will go way and you will go way.

"Where you go is where I go, and where I go is where you go. We walk together in mind. I leave you with love."

They: "Thank you, Yada. Good night, Yada."

Yada: "Ee gratia."

Control withdraws to end Class No. 6.

* * *

"REDS LEAD U.S. IN ESP TESTS"

This was the lead on an article in the Hollywood, California "Tribune/Advertiser" of Aug. 20, 1964, and it supports the Yada's observation on page 6 of this Closed Class transcript. The article was a review of a talk by Harold Sherman, president of ESP Research Associates Foundation, Little Rock, Arkansas. One of the major points in Sherman's talk was that "an ESP race is being waged between the United States and Russia and the gap is widening in favor of the Soviets.

"The Air Force Cambridge Research Laboratories in Massachusetts presently are conducting ESP tests. These are merely exploratory in nature and so far have not been coordinated with the space program. Communications with astronauts in outer space are not instantaneous because of the dependency on radio waves traveling at the speed of light. A lag of eight or nine minutes for a lonely astronaut in space can mean the difference between sanity and insanity.

"We don't know yet what transmits ESP, or for that matter what is being transmitted, but we are confident mental communication is instantaneous."

Sherman wanted very much to combine ESP research and the space

programs "because these men are the most rigidly trained on earth and will make perfect ESP subjects. With all that money going toward outer space research we should be able to spare a few million for study of the inner space of men's minds."

Then he quoted a recent (1964) magazine article on ESP research in Russia "which reads like science fiction! 'An evident aim of the Soviet work is to devise methods for synthesizing and amplifying ESP messages. If this is done, ESP messages could be broadcast to entire populations as a psychological warfare weapon', the article suggested.

"In effect," observed Sherman, "they are working to mesmerize the masses, and this is not beyond the realm of possibility."

He might have added that the organized priesthods of the world, Brahmin, Mohammedan, Buddhist, Roman Catholic, etc. have been using ESP to "mesmerize the masses" for thousands of years. In effect, the Russian physicists developing ESP techniques are merely uncovering or re-discovering telepathic practices used so effectively by the priesthood of the Russian Orthodox Catholic Church prior to the revolution of 1917. Now the techniques will be clothed in scientific terms rather than religious; but the motive is the same; and it will lead to another revolution when the masses discover what is being done to them in the name of Science, as it was before in the name of Christ.

"ESP EXPERTS TO REPLACE SPYS"

Updating the 1964 info from Harold Sherman we have this brief but revealing article from "Psychic Reality", edited and published by Charles Rhoades, 145 NE 14th St., Oklahoma City, Oklahoma 73104, the August 1974 issue.

"According to a recent article in the 'National Enquirer', Dr. Edward J. Pullman of the Southwest Hypnosis Research Center of Dallas, Texas, stated that he believes before the end of the 1970s, Russia will have perfected Astral Travel for spying on other government's military and state secrets.

"In tests which he conducted Mr. Pullman had a hypnotized subject in Dallas project her Astral Body to New Jersey to look in on a friend's home there. He was surprised that she could describe the house and what was going on there. A later check with the occupants proved she was right.

"It has taken the scientific world a long time to get interested in what most psychic people have known for a long time, that the Astral or Mind Body can travel almost instantly to any point in time or space.

"Thirteen years ago when Russia was trying to set up missile bases in Cuba and the U.S. had thrown up a blockade, we were doing

Astral Travel research with subjects under hypnosis here at our New Age Center in Oklahoma City. Every Monday night I would have Mildred and Thelma travel in their Astral bodies to find Fidel Castro and Premier Khrushchev to learn what they were talking about or plotting that night.

"The only way I knew to prove anything was to have them see if anything was being planned which would make the headlines in the news in the days ahead. My subjects were nearly always able to locate their targets. By telling them that language would not be any barrier to their understanding, they could repeat verbatim in English everything that was being said.

"On five occasions they told us days and weeks ahead of time of incidents that came to pass and did make news headlines in the U.S. papers. At least it did prove to me that these girls were actually psychic spys."

* * *

"THE LORD OF LORDS, THE SUBLIME RISHI"

In Closed Class No. 4 we put forward the idea that Kethra, the Teacher to whom the Yada di Shi'ite continually defers, is the Lord of Lords pictured and described in Manly Hall's "The Guru". To those of you who have not read the book and cannot obtain a copy we offer a few choice quotes.

Nadu, the hero of the story, accompanies his Guru to a great religious festival at Allahabad. Nadu is only 13 and a freshly chosen disciple of his Master. About 50 of them accompany the Guru to the city.

"Near the second Ghat the Guru turned, and ascending several steps, fell on his knees before a very ancient man seated under a rattan umbrella. Seeing my amazement, one of the disciples whispered to me, 'That is the Lord of Lords, the Sublime Rishi, Azurelama, the beloved master of the Guru; he is ageless; and no man sees him except once in twelve years at the Kumbh-mela. On the day of the ceremony he is always seated here; but none sees him come, and none sees him depart.'

"Filled with curiosity, I turned to look at the sublime Lord who is master over a thousand Gurus. He was seated on a cushion of yellow silk and wore a saffron colored robe of coarse wool. About his neck were many strings of large wooden beads. His hair was like the glacial snows of the crest of Himavat; it hung about his shoulders in soft shining waves. His face was dark, but without lines; and his great eyes, soft as those of a doe, looked with benign contemplation upon the bowed form of our Guru. On the forehead of the Lord of Lords was a caste mark of yellow clay, in the form of a grill and in its midst the trident of Shiva.

"The Lord of Lords sat cross-legged upon his cushion, an old book lay open across his knees; and with one hand he stroked the long silvery threads of his beard.

"My Guru spoke: 'Exalted Father in God, accept the salutation of your spiritual son.

"The Lord Rishi inclined his head. 'Welcome, my son, to the convention of holy men in the sacred days of the Kumbh mela. My peace be with you and your disciples. Bring the little lad to me whom you have taken on this journey.'

"The Guru called me, and with great fear and reverence, I climbed the steps of the Ghat on my knees and prostrated myself at the feet of the Lord with the snowy hair. The Rishi extended his hand over me, and his fingers were long and slender, and he seemed to see through his hand.

"'Nadu Chatterji,' he said, 'through the wisdom of the Great Lord of the Conch Shell and the Chakra, you have come among the Brothers of the Holy Life. Obey your Guru in all things, and prepare yourself for the service of our Great Mother. In the day when you have fulfilled all, according to the instructions of your Guru, we shall meet again. Mysterious are the ways of the Gods, Nadu Chatterji; for you will be an old man when next you see the shadow of my hand. Om Tat Sat.'

"The Guru sat for several hours at the feet of the Lord of Lords, and they conversed together concerning the governing of the Brotherhood. At the end, the white haired Rishi embraced my master, and then returned to the quiet contemplation of his book, as though none was near.

"Later, after the celebration of the Goddess, we passed again by the Second Ghat; but the white haired Rishi was gone; and his cushion and his umbrella were gone likewise. Thus it was that I was privileged to see the face of one of the Twelve Lords of the Sacred City; and this was the first of the great blessings that came to me when I became a disciple of the Jagat Guru."



LORD OF LORDS

* * *

THE JOURNAL OF BORDERLAND RESEARCH

BSRF No. 1 Published by Borderland Sciences Research Foundation, Inc., PO Box 548, Vista, California 92083 USA. Edited by the Director, Riley Hansard Crabb, Doctor of Metaphysics in the Society of St. Luke the Physician.

The Journal is published six issues a year with the assistance of the Associates, at the Director's home, 1103 Bobolink Drive, Vista. It is printed, 36 pages an issue. The Foundation was incorporated under California law, May 21, 1951, #254263, and has been in continuous existence since then. Address all correspondence to the PO Box. The Journal is included in the Foundation membership of \$7.50 a year. Single copies and back issues of the Journal are now \$1.50 each. If you don't care to join you may receive the Journal by donating \$7.50 a year or more to the Foundation. The Director's wife, Ms. Judith Crabb, is office manager and Secretary-Treasurer.

PURPOSES OF BSRF: This is non-profit organization of people who take an active interest in unusual happenings along the borderland between the visible and invisible worlds. In the words of the late Meade Layne, founder and director of BSRA from 1946 to 1959: "BSRA publications are scientific in approach but employ few technical expressions. They deal with significant phenomena which orthodox science cannot or will not investigate. For example: The Fortean falls of objects from the sky. Teleportation, Radiesthesia, PK effects, Underground Races, Mysterious Disappearances, Occult and Psychic Phenomena, Photography of the Invisible, Nature of the Ethers and the problem of the Aeroforms (Flying Saucers). In the year 1946 BSRA obtained an interpretation of the phenomena which since has come to be known as the Etheric or 4-D interpretation, and which has not been radically altered since that time. This continues to be the only explanation which makes good science, sound metaphysics and common sense."

The chief present concern of the Foundation is to make this kind of unusual information available as a public service at reasonable cost. Headquarters acts as a receiving, coordinating and distributing center. An important part of the Director's work is to give recognition, understanding and encouragement to people who are having unusual experiences of the borderland type and/or are conducting research in any of the above fields. For consultation on borderland problems or for Spiritual healing through prayer, write or phone 714-724-2043 for help or for an appointment. Donations and bequests toward Foundation research programs and expenses are welcome.

The 28-page list of BSRF publications is available from Headquarters for 50¢ in check, coins or stamps. This includes brochures on borderland subjects, tape recordings of Mr. Crabb's lectures and of members of the Inner Circle, talking through trance-medium Mark Probert. Wrote to BSRF, PO Box 548, Vista, California 92083 USA.